



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

BOSTON, WEDNESDAY, MARCH 10, 1824.

## ZION'S HERALD:

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### TO THE ITINERANT AND LOCAL PREACHERS, IN THE METHODIST CONNEXION.

DEAR BRETHREN,  
The Committee of the New-England Con-  
ference take this method to lay before you, and  
through you before their brethren and friends  
generally, the subject of a weekly religious pa-  
per, conducted upon the principles of Metho-  
dism; and to suggest the importance of circu-  
lating such a paper extensively among the mem-  
bers of our Church.

There never was a time, since the estab-  
lishment of Christianity, when there was a more  
evangelical zeal excited in the Christian world,  
than at present. Bible and missionary societies al-  
most innumerable, have been formed in Europe  
and America; missions have been established in  
many parts of the heathen world; the work of  
civilizing the savages, and of christianizing Jews,  
Tatars and Pagans, is commenced; a more  
evangelical spirit is awakened among Christians,  
and the work of the Lord is gloriously prospering  
in the earth. And if we ask what means have  
been employed to raise these bright and cheering  
prospects, the answer must be, that religious  
publications hold a conspicuous rank among the  
means thus employed by the great Head of the Church  
to promote his cause. In these labors and suc-  
cesses, the Methodists have shared more largely  
than any other society of Christians. It was  
through the labors of the Wesleys and their co-  
adjutors that this evangelical day dawned in Eu-  
rope and America. Their preaching and their  
writings shed a flood of light upon the world.—  
Their zeal has provoked very many. They gave  
an impulse to the work which not only con-  
tinues to be felt, but increases in its progress.  
And this, not only among their immediate fol-  
lowers, but through them among all denominations  
of Christians. But in one respect several denomi-  
nations have gone before them, viz. in religious  
publications. Nearly every denomination among  
us, has its Magazine and its weekly paper.

We have a Magazine, but it does not su-  
percede the necessity of a weekly paper. We need  
a paper through which every Preacher in the  
Connexion may speak both to his brethren in the  
ministry and in the church. This would greatly  
strengthen their union, enable them to act in  
concert, to correct the errors which are frequen-  
tly put in circulation about our denomination, to  
defend themselves and the faith once delivered  
to the saints.—Our efforts to support academies,  
to institute Sabbath Schools, and to promote ob-  
jects of public utility, are, and must be feeble,  
while we have no means of frequent communi-  
cation with one another and with our peo-  
ple. Without such a medium of communication  
our people also must remain in a great degree,  
ignorant of what God is doing in the world, and  
particularly in our denomination, or receive only  
lame and imperfect accounts from those who  
are prejudiced against us. Many thousands of  
dollars are paid yearly by our people for papers,  
with less benefit to themselves than they might  
receive from a paper of our own.

To remedy these inconveniences, and with a  
view to promote the cause of God among us, the  
Committee, in January last, caused "Zion's Her-  
ald" to be enlarged and improved to its present  
form. And we have the satisfaction to find that  
thus far it meets our most sanguine expectations;  
and we believe it has obtained the cordial appro-  
bation of our brethren, wherever it is known.

And now, dear brethren, we most affectionately  
and confidently invite you to co-operate with  
us in these efforts to advance the Redeemer's  
cause in this our happy land. This you can do,  
by furnishing interesting matter for the paper,  
by procuring subscribers yourselves, and by ap-  
pointing agents to procure others.

The Committee are sanguine in the belief,  
that, with proper exertion, we shall be able to  
circulate a religious paper as far, and derive as  
much benefit from it, as any denomination of  
Christians in the world.

Relying, therefore on the favor of Divine  
Providence and the exertions of our brethren,  
the Committee look forward with pleasing an-  
ticipation to the time, when there shall be circu-  
lated generally among the brethren of our Church,  
a religious paper of our own, which shall be a  
powerful auxiliary in spreading that gospel which  
we are commissioned to preach.

ELIJAH HEDDING,

Chairman of the Committee.

Boston, March 8th, 1824.

## REASONS FOR METHODISM,

Briefly stated, in three Letters to a Friend.

LETTER I.—concluded.

The last March, reading as was my custom,  
the Analytical Review, my attention was di-  
rected to the character of a book, of which the most  
honorable mention was made; and the extracts  
there quoted, and which I perused with serious-  
ness, impressed me with an idea of its extraordi-  
nary merits. I immediately ordered the work,  
which was PALEY'S EVIDENCES OF CHRISTIANITY;  
and though I presently procured it, yet, from one  
cause or another it lay by me some time unopen-  
ed, from that time till the beginning of Septem-  
ber. During the preceding month, I had had  
several conversations with some friends on the  
subject of religion in general; the exercises of  
my professional duties afforded me an opportuni-  
ty of associating a good deal with people among  
the Methodists, who were kind and free enough  
to communicate to me their sentiments on matters  
of this nature. I began to think they were more  
comfortable and happy under the influence of  
their opinions than I was under the influence of  
mine, that their life was chequered with fewer e-  
vils, and their conduct throughout more consistent  
with reason and virtue. I even envied them their  
lot, and lamented my inability to adopt their per-  
suasions. It was in vain that they talked to me  
of the comfortable assurances of the Holy Spirit,  
of the willingness of God to receive sinners  
and to answer the petitions of those who come  
in his Son's name; it was to little purpose that  
they endeavored to impress on my mind the ef-  
ficacy of divine grace, or the excellence of the  
Christian morality, when I denied the authority  
of the records themselves from whence these  
doctrines are derived. I reasoned however thus  
with myself. "The scheme of Christianity in-  
volves a subject of importance, it is either true  
or false. A candid inquiry into its evidences is  
the most likely way of deciding the question. I  
have hitherto judged it false; but on what  
grounds? Have I considered attentively the  
nature and number of its evidences? I am sen-  
sible I have not, I have only taken a partial and  
superficial view of the subject, and from a knowl-  
edge of this part I have condemned the whole;  
in other words, because I could not reconcile cer-  
tain parts to my own reason, because I could not  
reduce them to a level with my own understand-  
ing, and make them accord with my ideas of  
the goodness and wisdom of God, I have had the  
audacity to reject the whole system as spurious.  
But surely this kind of reason founded on so  
imperfect an acquaintance with the subject itself,  
must be altogether unsatisfactory and inconclu-  
sive, even when applied to matters of inferior  
moment. So that in the present instance, I must  
confess, I have formed a hasty and premature  
opinion; and the most probable supposition is,  
that I must be mistaken. I will therefore re-ex-  
amine the subject; and as, perhaps, both my present  
and future happiness are interested in the  
decision, it can be esteemed no loss of time to  
give it the most serious attention." By this  
train of reasoning I persuaded myself to apply  
diligently to the work in hand. I recollected  
I had by me the Evidences of Christianity men-  
tioned above.

I delayed not a moment, I read, I studied, I re-  
flected, I perused the two volumes twice over  
in a short time. I have reason to bless the hour  
in which I first took them up. A new light of  
evidence dawned upon my mind; a vast and un-  
explored field of argument displayed itself to my  
view; I saw the narrowness of the human intel-  
lect, the futility of my former reasonings, the  
absurdity of my fancied objections, and the ig-  
norance upon which they were founded; and it  
pleased the Almighty God to make that book  
instrumental in restoring me to a sense of duty,  
in inspiring me with new and purer sentiments  
of religion, and in establishing my faith on a  
foundation which shall not be shaken, and against  
which, I am well persuaded the gates of hell shall  
never be able to prevail.

Having therefore satisfied myself of the au-  
thenticity and divine authority of the Holy Scrip-  
tures, and of the truth of the doctrine contained  
in them, my next business seemed to be, to study  
attentively, and methodically, the New Testa-  
ment, as being that portion of Scripture most  
material for us, as Christians, to know and  
understand; and afterwards to read the Prophe-  
ts, whose writings bear a closer connection with,  
and more frequent allusions to Christ and the ob-  
jects of his mission, than any of the other books  
of the Old Testament. This being done, taking  
care at the same time to offer up fervent petitions  
to the Throne of Grace, that God would  
grant me the assistance of his Holy Spirit to fit  
my mind for the reception of revealed truth: I  
then thought it my duty to consider as impar-  
tially as I could, the particular nature and design,  
of those doctrines of which the Bible gives an  
account: By this means I might be able to com-  
pare them with the avowed tenets and opinions  
of different sects of Christians amongst us, being  
resolved to unite myself with that sect, whose  
mode of faith and conduct should appear to me  
the most conformable to the general tenor of the  
Gospel dispensation.

After mature deliberation, and I may truly  
say, unawed by fear of what I might lose, and un-  
influenced by the hope of worldly gain, I em-  
braced Methodism. The reasons which deter-

mined me, you will see explained in the two fol-  
lowing letters.

In the mean time rest assured that I shall never  
cease to respect the church as established by  
law, pray for its prosperity, and partake gladly  
as occasion offers in its ordinances. May the God  
of heaven and earth, enlighten with his wisdom  
the King of these Realms; and may vital religion,  
solid liberty, public order, inflexible loyalty  
reign in every heart, and animate every soul. I  
am, your sincere friend,

DANIEL ALEXANDER.

## DEDICATION SERMON.

The following Discourse was delivered at the  
Dedication of the Methodist Chapel in Salem,  
Mass. Feb. 11, 1824, by the Rev. DANIEL ALEXANDER.

"For I am not ashamed of the Gospel of Christ; for  
it is the power of God unto salvation to every one  
that believeth."—ROMANS, I. 16.

Who can contemplate the character of Saul,  
who was afterwards called Paul, but with won-  
der and admiration? He was born at Tarsus, and  
belonged to the tribe of Benjamin, and both his  
parents were Hebrews. At a very early age  
his parents sent him to Jerusalem, to obtain  
finished education, under the direction of Gar-  
riel, the most celebrated doctor of the age. He  
made great proficiency in his studies, and as  
distinguished for his blameless and moral life.  
On the introduction of Christianity, being a  
Pharisee, and a zealot for the law of Moses, he  
thought it his duty, to oppose the religion and  
followers of Jesus Christ; and he carried his  
zeal even to madness against them. With the  
virulence of a demon he flew from house to  
house, and from one synagogue to another, caus-  
ing the Christians to be beaten with rods or  
bound with chains; and hurried to prison, both  
men and women. Not satisfied with this injury  
he could do them at Jerusalem, he obtained let-  
ters from the high priest, and the elders of the  
Jews, to go to Damascus, with authority to bring  
to Jerusalem, all who were there, that they  
might be punished. When he and his attendants  
had nearly reached Damascus, about twelve o-  
clock, the sun shining in his meridian splendor,  
suddenly, they were all surrounded by a sur-  
prising light from heaven, which transpired even  
the light of the sun. Terrified beyond measure,  
they prostrated themselves on the ground, and  
Saul heard the Saviour's voice; saying, in the  
most emphatic and impressive manner, *Saul, Saul, why persecutest thou me? Say, overwhelmed with fear, asked, Who art thou, Lord? He replied, that he was Jesus, whom he had persecuted. At this reply, he was deeply affected; and with anxious solicitude inquired, What shall I do, Lord? Jesus directed him to arise, and go to Damascus, telling him he should there be more fully informed of his will. The glory of the light, had deprived him of his sight, and his companions led him by the hand into Damas-  
cus. Deeply convicted of his sin and guilt, sus-  
pended between hope and despair, he most ear-  
nestly supplicated the throne of grace for mer-  
cy, during three long days; when, Ananias, a  
servant of the Lord, was directed to go and ask  
for him, and by laying on of hands, he received  
his sight, and was made joyful in God. After  
his conversion, he made a public profession of  
his faith, was baptized, and soon began to preach  
Jesus in Damascus. What a new and unexpec-  
ted event! What a display of divine mercy and  
goodness in his conversion! What an advocate  
for the cause of truth is obtained!*

With zeal, tempered with Christian knowledge,  
he pursued his ministerial labors for several  
years, with astonishing success, travelling in ev-  
ery direction, preaching Jesus, and writing, for  
the comfort and confirmation of the churches.

Some years after his conversion and call to  
the gospel, while, on a pastoral visit at Corinth,  
he wrote the admirable epistle to the Romans;  
in which he declared, he was ashamed of the  
gospel of Christ, even at Rome. For I am, &c.

In discoursing from these words, we may first  
inquire, what is the gospel of Christ? Secondly,  
show that the Apostle was not ashamed of this  
gospel: And, Thirdly, The manner in which he  
offers for it; viz. It is the power, &c.

1. What is the gospel of Christ?  
The gospel, in general, is a revelation of God's  
mercy and goodness to sinful men, through Jesus  
Christ, his only Son. It is a good message—good  
tidings—a dispensation of mercy from heaven to  
men. When, therefore, the birth of Christ was  
announced by the angel to the shepherds, he  
said, "Behold, I bring you good tidings of great  
joy, which shall be to all people. For unto you  
is born this day, in the city of David, a Saviour,  
who is Christ the Lord."

If we consider it historically, it relates to the  
whole account of the advent, life, sufferings,  
death, resurrection, and ascension of Jesus Christ.

Should we view it in another light, it will be  
found to include all those sublime truths, and im-  
portant doctrines, which were preached by Christ  
and his Apostles; and which their successors are  
to disseminate, for the instruction and salvation  
of immortal souls: some of which are the follow-  
ing:

1. The fallen, depraved, and helpless condi-  
tion of man by nature. This is a doctrine of  
primary importance, which was clearly stated by  
the Apostle, and is every where taught in the  
scriptures. Men will never feel their need of

Christ, nor His suitableness, without a con-  
viction of truth in their minds. There will  
be neither *repentance*, nor *comeliness*, nor *beauty*, that  
they should desire him.

How humiliating and melancholy are the facts,  
stated by the Apostle, in the chapter from which  
our text has been selected, relative to the corrup-  
tion and depravity of man! And is the picture  
which has drawn, too darkly shaded? Does it  
not bet a superficial knowledge of the human  
heart? The whole history of man with attest to  
the contrary. The whole world lieth in wickedness.  
Indeed, such is the state of man by nature, that,  
without divine grace, he cannot take one step to-  
ward salvation. His natural state is represen-  
ted by the significant terms, *weakness*, *sleep*,  
*death*. And was this the condition of man,  
when he came from the hand of his Creator—  
when he inhaled the salubrious air of Paradise—  
when he regaled himself with the fruits of Eden?  
Certainly not. "The crown has fallen;—the  
old has become dim, and the most fine gold is  
changed. Lo, this only have I found, that God  
hath made men upright; but they have sought  
out many inventions. They have forsaken God,  
the fountain of living waters."

2. The general atonement of Christ. The  
apostles preached Christ—Christ crucified; who  
died for our sins, and rose again for our justifica-  
tion. This was the subject matter of their ser-  
mons in every place, and to every people. With-  
out this meritorious sacrifice, for the sins of the  
whole world; man would forever have remained  
in guilt and sin. Not all the victims that ever  
bled on Jewish altars; nor all the rivers of  
oil which were poured forth, could have atoned  
for sin: these sacrifices were made effectual, on-  
ly as those who offered them believed in the vi-  
carious sacrifice of Christ. Hence, faith was  
essential to salvation, for those who lived ante-  
cedent to the personal sacrifice of Christ, as it is  
for us, who live since his sufferings and death.

But this sacrifice was offered for all. Heb. 2:  
9. But we see Jesus, who was made a little low-  
er than the angels, for the suffering of death,  
crowned with glory and honor; that he by the  
grace of God, should taste death for every man.  
Isa. 53. 6. The Lord hath laid on him the in-  
iquity of us all. If the atonement was made for  
the whole world, and for original and actual trans-  
gression; we are safe, in saying those are saved  
who die before they commit actual sin: not be-  
cause they are by nature pure and holy, for this  
we deny; but on account of the meritorious sac-  
rifice of Christ.

To punish those in another world, who never  
arrived in this life, to a knowledge of good and  
evil, for the transgression of Adam, is contrary  
to reason and scripture; it is making a dispropor-  
tion between the crime and punishment; for,  
in the former, they were entirely passive.

Perhaps it will be urged, if Christ died for all  
and has made an atonement for original and ac-  
tual sin; then all will be saved. But this does  
not follow; unless it can be proved, there are  
no conditions, or that all perform the conditions,  
by which actual sins are forgiven. It will readi-  
ly be admitted, that Christ is the Saviour of all  
men, in some respects, in this life; but, he is not  
the eternal Saviour to any but those who obey  
him. Heb. v. 9.

3. The divinity of Christ. While the apostles  
preached Christ, as suffering and dying in  
his human nature, it was his *supreme divinity*,  
that stamped the sacrifice, with infinite merit.  
This doctrine of the gospel is of vast importance.  
We might, with equal safety, trust in any other  
man, as in Jesus Christ, if we admit him to be a  
created and dependant being. The apostles  
preached him, as the Creator, Governor, and  
Upholder of all things. By him were all things  
created that are in Heaven and that are in the  
earth. All things were created by him and for him;  
and he is before all things; and by him all things  
consist. Col. i. 16, 17.

4. The necessity of regeneration. We have  
taken a brief view of man in his degenerate situ-  
ation; and, also, of the provision which has  
been made for his justification and restoration,  
to the favor and image of God, by the redem-  
ption of Christ. On reading the testimony of  
Christ and his apostles, we see, that such is the  
vanity and pollution of the natural heart, that  
an unrenewed soul cannot have peace, nor enjoy  
God on earth; much less, enjoy the more refin-  
ed pleasures of the heavenly state. His soul  
must be renewed—His sins washed away by the  
blood of Christ;—and all things be made new.  
He must be born of the Spirit—and from above.—  
Marvel not that I said unto you, ye must be born a-  
gain. Except a man be born again, he cannot see  
the kingdom of God.

This change is essential to a union with Christ  
on earth, and a participation of the blessings of  
his future, and eternal kingdom.

5. Repentance towards God, and faith in Jesus  
Christ. These are conditions of justification and  
salvation, which are contained in the grand com-  
mission, which was given by Christ to his min-  
isters. And when all men are called upon to re-  
pent and believe, an ability to do it is implied;  
which is not naturally possessed, but consequent  
from the aids of grace, with which sinners are  
favored during the day of mercy with them.  
If the offer of the gospel salvation is to be made  
to sinners—to all sinners, they must be capable of  
complying with the conditions, on which it is sus-  
pended; or, it would be merely tantalizing them.

Repentance, is not only a conviction of sin,

wrought in the sinner's heart by the Holy Spirit;  
but a real sorrow for sin, and a turning from it to  
the service of God.

Faith gives credit to God's word—submits to  
his method of saving sinners, and rests the soul  
on Christ alone for salvation. The soul that thus  
believes, is freely justified—delivered from the  
guilt and power of sin,—and has peace with God,  
through our Lord Jesus Christ. This work is  
not always accompanied with the direct witness  
of the Spirit, but is uniformly attended with new  
views and feelings—with new desires and pur-  
poses of life, and with the fruits of the Spirit.  
But this blessing cannot be retained, unless we  
continue to follow the divine light, and obey the  
commands of Christ. Hence, the danger of  
apostasy from God; for men are free agents af-  
ter, as well as before conversion; and they may  
abuse that freedom, with which God has blessed  
them, and lose the divine favor.

But those who steadily exercise faith, and at-  
tend to all the means of grace, watching unto  
prayer, will continually grow in grace, and in the  
knowledge of Christ; and nothing will be able to  
separate them from the love of God in Christ Jesus.  
Their faith will work by love, and purify their  
hearts, and fit them for heaven. Yea, the blood  
of Christ will cleanse them from all sin. They  
will enjoy the direct evidence of their acceptan-  
ce; viz. the witness of God's Spirit with their  
spirit, that they are his children.

6. Future rewards and punishments. The  
gospel presents the most powerful incentives to  
piety and holiness; and denounces the most aw-  
ful threatenings against sin and final impenitence—  
the former, to invite us to the pursuit of virtue,  
that we may eventually reap eternal happiness,  
its promised reward; the latter, to deter us from  
the pursuit of vice, that we may escape eternal  
misery, its dreadful, but assured consequence.  
God is not only a being of remunerative good-  
ness, but of remunerative justice; and will by no  
means clear the guilty.

In reference to the final judgment, and the  
different states of men, St. Paul has said, *To  
them, who, by patient continuance in well doing,  
seek for glory, and honor, and immortality, eternal  
life: But unto them that are contentious, and do  
not obey the truth, but obey unrighteousness; indig-  
nation and wrath, tribulation and anguish, upon  
every soul of man that doeth evil, of the Jew first,  
and also of the Gentile.*

On passing the limits of time, we enter into  
eternity: this is the unchangeable state. In that  
eternal and indescribable infinitude of incompre-  
hensible duration, we read of but two places  
or states, Heaven and Hell; glory and misery;  
endless suffering, and endless enjoyment."

The misery of the sinner, when banished  
from the presence of the Lord and the glory of his  
power, is augmented by the view he has of his  
folly and guilt, in having neglected the great  
salvation, together with the means of grace,  
with which he has been favored. He will see  
clearly, that sin, which he might have avoided,  
has been his ruin; and that there was no defect  
in the gospel system, nor want of goodness in the  
Author of it.

These are the sentiments, and this is the gos-  
pel, which you may expect to hear in this house,  
which we this day dedicate to God.

[TO BE CONCLUDED IN OUR NEXT.]

## INTERESTING ANECDOTE.

A godly faithful minister, of the 17th century,  
having finished prayer, and looking round upon  
the congregation, observed a young gentleman  
just shut into one of the pews, who discovered  
much uneasiness in that situation, and seemed to  
wish to get out again. The minister, feeling a pe-  
culiar desire to detain him, hit upon the follow-  
ing expedient. Turning towards one of the mem-  
bers of the church, who sat in the gallery, he  
asked him this question aloud—"Brother, do  
you repent of your coming to Christ?" "No,  
Sir," he replied; "I was never happy till then.  
I only repent that I did not come to him sooner."  
The minister then turned towards the opposite  
gallery, and addressed himself to an aged mem-  
ber in the same manner—"Brother, do you re-  
pent that you came to Christ?" "No Sir," said  
he; "I have known the Lord from my youth  
up." He then looked down upon the young  
man, whose attention was fully engaged, and fix-  
ing his eyes upon him, said—"Young man, are  
you willing to come to Christ?" This unexpec-  
ted address from the pulpit, exciting the obser-  
vation of all the people, so affected him, that he  
sat down and hid his face. The person who sat  
next him encouraged him to rise and answer the  
question. The minister repeated it, "Young man,  
are you willing to come to Christ?" With a  
tremulous voice he replied, "Yes, Sir." "But  
when, Sir?" added the minister, in a solemn  
and loud tone. He mildly answered, "Now, Sir."  
"Then stay," said he, "and hear the word of  
of God, which you will find in 2d Cor. vi. 2.—  
"Behold, now is the accepted time, behold now  
is the day of salvation." By this sermon he  
was greatly affected. He came into the vestry  
after service, dissolved in tears. The unwill-  
ingness to stay, which he had manifested, was  
occasioned by the strict injunction of his father,  
who threatened if ever he went to hear the fan-  
atics, he would turn him out of doors. Having  
now heard, and unable to conceal the feel-  
ings of his mind, he was afraid to meet his fa-  
ther. The minister sat down, and wrote an af-  
fectionate letter to him, which had so good an  
effect, that both father and mother came to hear



or themselves. They were both brought to the knowledge of the truth, and father, mother, and son, were together received with universal joy into the church.

See *Brewer's Life, Evangelical Magazine*.

#### PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING, AT JERUSALEM. April 26, 1823.—Called on the Governor of Jerusalem with a letter of introduction from the Governor of Jaffa. He welcomed us to the city, with many compliments. Toward evening we took a walk on Mount Zion. A part of it is covered with the tombs of Greek and Armenian Christians. On the east and south sides it is plowed and cultivated. Near the summit is a little walled village, containing a mosque and a few Mussulman houses. The Jews call this village the City of Zion, and it is generally believed to contain the tombs of David and Solomon, and the other kings of Israel.

The following day being the Sabbath, Mr. Wolff and Abraham Shliffio, a Jew, who seems to have been convinced of the truth of Christianity, called at the rooms of Messrs. Fisk and King, to unite in the appropriate exercises of the day. A number of persons came in, in the morning, to purchase the Scriptures—but were refused because it was the Lord's day. In the afternoon the Greek priests called to welcome the missionaries to the city, bringing with them various tokens of their friendship.

On the 28th, towards evening, they walked out from Jerusalem, and visited the garden of Gethsemane, the valley of Jehoshaphat, the pool of Siloah, and the valley of Hinnom.

#### Garden of Gethsemane.

[Mr. King's first visit to the Garden of Gethsemane is thus described.]

After waiting a little time for two men to accompany me, I went out of the city, passed over the brook Cedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone's cast of the brook Cedron. In it are eight large olive trees, whose trunks show that they are very ancient. They stand at a little distance from each other and their verdant branches afford a refreshing shade. The land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. Around it is the appearance of a little wall, composed of small stones, and broken down. On entering this Garden, I requested the two men to sit down under one of the olives, which they did, and I went a little distance from them, to another olive, and read the 53d chapter of Isaiah, and also, in the four Gospels, the scenes of that sorrowful night, when the Son of Man was betrayed into the hands of sinners. During this, some dark, fierce looking Bedouins, armed with long spears and swords, advanced on horseback. After looking at me very attentively, and at the two men under the olives, at a little distance from me, they passed by. The momentary fear which this excited, brought to my mind, more impressively, the scene when Jesus was betrayed, and taken by a multitude, who "came out against him with swords and with staves."

The bed of Cedron is at the foot of Mount Moriah. The hill is high and steep, and the wall of the city stands on its brink. On our left was Mount Olivet still covered with olive trees. Near the bed of the brook is a small monument, called Absalom's Pillar, and believed by the Jews, to be the one referred to, 2 Sam. xviii. 18. It is near the west end of the valley of Jehoshaphat. The valley of Jehoshaphat was deep, with steep sides. This valley we were told, runs to the Dead Sea.

#### Pool of Siloah.

Near the South east corner of the city, at the foot of Zion and Moriah, is the pool of Siloah (See Neh. iii. 15). The very fountain issues from a rock twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and forming a beautiful rill, takes its way down into the valley, towards the south east. We drank of the water both at the fountain, and from the stream, and found it soft, of a sweetish taste, and pleasant. The fountain is called in Scripture the "Pool of Siloam." It was to this, that the blind man went, and washed, and came seeing.

As I came up from the pool, (Mr. King writes,) a Mussulman Arab, that stood near, looked at me with all the wildness of a man possessed of the devil, and endeavored by the distortion of his countenance, and the rolling of his eyes, to express towards me the highest contempt and spite possible. Leaving this place we pursued our way amidst the roaring of wild Arabs and infuriated Turks. At this time there are multitudes of Turks here, with their women, from Damascus, and other places, come, as they say, to visit the tomb of Moses, which they suppose to be two or three hours distant from Jerusalem, towards the Dead Sea. It is dangerous for us to go much among them.

#### The Potter's Field.

South of this valley rises a mountain of huge craggy cliffs of rocks, between which are little spots of cultivated ground. One of the most rude and rugged spots, and which is close to the valley of Tophet, is pointed out as the field purchased with the money, for which Judas betrayed his Master, and which is called the Potter's field, or the field of blood. Here Judas is said to have been buried. There are many tombs in it hewn out of the solid rock, and it looks desolate, and is uninhabited.

From the valley of Jehoshaphat we turned west into the valley of Hinnom, or "the valley of Slaughter," called also Tophet, where the children of Israel caused their children to pass through the fire to Moloch. See Jer. vii. 31, 32.

On the 29th they sold all their remaining copies of the Turkish Testament in the Armenian character, and many more were wanted. One man followed them half way to their lodgings, and begged them, for the love of God, to let him have one. He would not believe them, when they repeatedly assured him, that they had parted with the last copy.

Visit to Bethlehem.—The next day they visited Bethlehem. The Journal continues:—

We went out at Jaffa Gate, crossed the valley west of Mount Zion, ascended a steep rough hill, and then came to a tolerably level road, leading

S. S. W. In an hour a quarter, we came to the Greek convent of the prophet Elias. Thence the road to Bethlehem, a little nearer south. In half an hour from the convent we came to Rachel's tomb.

In half an hour from the tomb, we came to the city, where was born 600 years ago, "a Saviour who is Christ the Lord," where "the day spring from on high" visited our world, where the Saviour incarnate, as first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us, and, holding up their little hands to receive alms, they began to sing Pilgrims go in peace." The Greek, Catholic and Armenian convents are together, a little east of the village and enclose the supposed place of our Saviour's Nativity.

[Here they were introduced by a letter from the Greek convent at Jerusalem, which passed through the church, they were conducted to the spot, sacred as the birth-place of the Lord, and to the manger, in which he is said to have been laid. A great number of lamps were burning over these venerated places, and the whole wore an appearance of splendor, widely different from that of a stable.]

#### The field of the Shepherds.

From this place a Greek priest accompanied us to the Shepherd's field. It is twenty minutes ride from Bethlehem, a little south of east. Bethlehem itself is on a hill, which seems like a pile of rocks, with here and there a patch of verdure. We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the praises of Jehovah and how the Prophet Samuel came to anoint him king, and how the Son of David made his appearance in our world; when, all at once, a lightful valley, covered with green fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it. As we entered it and rode along, it was delightful to imagine how a multitude of the Heavenly Hosts came flying down from heaven upon the tops of the mountains, and hovering over this verdant spot, where the flocks were resting, sung, "Glory to God in the highest, and on earth peace, good will towards men." Near one side of the plain is a field of olives, enclosed by a wall, with a subterranean Church in the centre of it. This is pointed out as the very spot where the Shepherds were, when the angel announced to them our Saviour's birth. In this church the Christian Arabs now assemble for worship. Under an olive tree near by, we sat down, and read Luke 2nd: sung, "While Shepherds watch'd their flocks by night," and Hymn 3d, book 1st, and then united in giving thanks to the God of heaven. After this season of devotion we gathered some flowers in the field, and returned to Bethlehem. Many Maps and Geographies place Bethlehem south-east of Jerusalem. It is in fact west of south.—Miss Her.

### Zion's Herald.

BOSTON: WEDNESDAY, MARCH 10, 1824.

#### ENERGY OF CHARACTER.

It is the great duty of man to be active. Possessing talents capable of endless improvement, and surrounded with objects, on whose present interest and future destiny he may exert an important influence, he is urged by every personal consideration, by the voice of humanity and the voice to God, to do with his might whatever is presented in his sphere of action. His usefulness in life, his own improvement and distinction, alike demand his active exertions. Whatever be the object of his pursuit, it is to be gained, not by indolent repose, but by noble and vigorous enterprise.

Superior natural endowments can never crown the indolent with laurels of distinction. Their lustre may dazzle for a moment—the youth of brilliant talents may excite admiration and give flattering hopes of future greatness; but unless corresponding energy and zeal distinguish his riper years, he will blast the expectations of his friends, and go down with the multitude to the shades of oblivion. Give the youth not only talents and the means of being distinguished in life, but let him have an ardent desire for celebrity, and in the height of enthusiasm resolve to attain it; still, if he lack that firm decision—that intrepid energy of character, which amid difficulty and danger leads the hero on to conquest, his talents, his advantages and resolves, can never crown him with success. Not the superior powers, not the plans and purposes of the great alone, but their vigorous and unwearied exertions, have led them to those attainments, which excite the approbation and applause of the world.

It is that firmness of purpose—that ardor of soul, which shrinks at no discouragement, starts at no false alarm, but with an eye steadily fixed on the object of pursuit, marks its way with resistless energy to the attainment. It is this that elevates the character of man, and gives him "a reputation and a name," which will descend to distant generations. It is the want of this, that hides in obscurity, or sinks in ignominy and disgrace, many who might have been conspicuous ornaments of their country. Their breasts may have throbb'd with desires for usefulness and distinction; and amid convictions of duty and prospects of success, they may have resolved to persevere. But, fickle as the wind, they suffered objects of the greatest importance to sink into comparison with the gross indulgence of the moment; and then vainly preferred the latter.

View the man who has been nursed in the lap of indolence, or the youth attracted by her charms. While he reflects upon the pleasures which will attend the pursuit of some worthy object, and the rewards which will finally crown his exertions, he resolves to go forward. But he delays to execute his purpose. He casts a lingering look at the sensual pleasures and repose, which must, if he proceed, be relinquished—dwells upon the difficulties and hardships which he must encounter—the numerous toils and exertions necessary to accomplish his object, and again contemplates the mighty task. It swells in his imagination, until every object which threatens to retard his progress appears insurmountable. The mole-hill becomes a mountain; and the very shadows of the grove which borders his course, are transformed into

an impenetrable forest. He shrinks from his design, and exclaims, "my efforts are vain, I will not sacrifice my ease, my pleasures and amusements, and endure such toils and hardships. No, not if I might command a sceptre or a crown." Thus he relinquishes his object—gives up his hopes of distinction as an idle dream, and remains to reap the reward of sloth and stupidity.

Such is not the man who possesses true energy of character. He not only resolves, but executes. When duty and interest point out his course, instead of consulting his ease, he calls into action, every energy of his soul—bursts the delusive chains of indolence, and marches forward, with undeviating step, to the attainment of his object. His attention is not diverted by every trifling incident, nor his purpose shaken by the creations of fancy. If he meets an obstacle as he advances, he immediately encounters it, and gains fresh vigor from the conquest. Foes, which he once imagined invincible, now fly before him; till at length, he gains the field in triumph. To whatever object his efforts are directed, he does not labour in vain. If he engages in the cause of humanity, and labours to meliorate the condition of his race, he becomes eminently distinguished as the benefactor of mankind. If a patriot, he is enrolled among the deliverers of his country. If he ranges the more extensive fields of literature and science, his own pen shall record his attainments, and future ages venerate his worth.

This trait of character is not only indispensable to celebrity in any pursuit which should engage our attention, but is productive of pleasures and enjoyments which the inactive and indolent can never realize. Need we mention the pleasures which the active enjoy while in the pursuit of their object, and which, alone, are an ample compensation for all their labors? Need we mention the pleasures of success, the joys of active benevolence, and the pure delights which flow from moral and intellectual excellence? Look at the active man after he has passed the meridian of life. What are his enjoyments? What are his consolations? If his motives of action have been pure, he has, at least, one source of consolation, which infinitely exceeds the pleasures of sense. It is the reflection of having done his duty—of having acted well his part on the theatre of life. This will give him the support, that joy and consolation in his declining years, which neither titles, nor honors, nor triumphs can bestow.

What are not the pleasures of the man whose days in indolence. He finds no delight in reviewing the past. His whole life is one gony waste, where no plant ever flourished—no flower blossomed—no fruit matured. Nothing is seen, but monuments of folly and disgrace. His talents have been wasted—his time, his advantages misimproved—and his reputation blasted for ever. His consolation is the dismal picture of the past, and the still more dismal picture of the future.

How mighty are the motives which urge us to activity and exertion, even if we limit our views to the present life. How necessary are a firmness of purpose and an energy of mind, to the attainment of human knowledge, the improvement of human intellect, and to success in every worldly enterprise. But how much more necessary, are a firmness of purpose and an energy of soul, to eminence in divine life; and how much greater the motives, which urge us to action, when we extend our vision to the eternal world. How melancholy the reflection, that so much real good is sacrificed on the altar of indecision and delay. How much more might be done, for the souls and bodies of our fellow men—how much light be added to our own happiness, here and hereafter, if we would act, under the full impression that we are acting for Eternity.

#### LITERARY INSTITUTIONS.

We are happy to hear that the Rev. John Emory, D. D. has been appointed President of Asbury College, Baltimore. It will be recollected that this institution is under the superintendence of the Methodist Episcopal Church. We are also gratified to learn that the Trustees of the Wesleyan Academy (incorporated at the late session of our Legislature,) are taking energetic measures to effect the object of their appointment.

It must be gratifying to the friends of the Redeemer, to observe the rapid progress of those means so eminently calculated to promote the interests of his Kingdom;—and peculiarly so to the friends of the Methodist Church, to see their literary institutions rising up in different parts of our country, and taking a stand among the most celebrated and respectable; evincing to the world, that the Methodists, who, but a few years since, were scorned enemies to scientific and literary institutions, are now distinguishing themselves by their zealous exertions in raising up colleges and academies, under such regulations as promise extensive usefulness in advancing morality, religion and literature.

If we look back to the origin of Methodism, it will be seen that it commenced and flourished under the fostering hand of men of sound erudition, as well as of deep and ardent piety;—and although they encouraged the labors of laymen, in the Church, yet they manifested a strong desire that their minds should be well cultivated, and their knowledge of the holy scriptures extensive. The same spirit still exists; and what method can so fully provide for its extension, as the founding of colleges and academies among them, under their own immediate superintendence? To this subject we wish to call the attention of our brethren. In what manner can they dispose of a portion of their treasure more profitably? By these means the rising generation will be prepared for future usefulness in society; and young men, called to the work of the ministry, have an opportunity to acquire a full knowledge of literary and theological matters;

and be led voluntarily, to exclaim,

I love the pure BISTICAL page.  
Source of delight to youth and age:—  
To that full oft will gladly turn,  
And there the noblest treasure learn:—  
See VIRTUE there in beauty dress'd,  
And there the monster Vice detect.

They will be the better prepared to disseminate and defend the doctrines of our holy religion, win souls to the cross of Christ, build up his saints, and honor their God.

[We are greatly obliged to the friend who communicated the following letter for insertion in the Herald. It will be a treasure to those followers of the Lamb who are striving to obey the injunction of our blessed Saviour, which requires us to be perfect, even as our Father who is in Heaven is perfect.—We are happy to state that the author of it has been graciously restored to health. May the Lord preserve him many years, and send many more such laborers into his vineyard.—"The Sunday sermons last but an hour; but holiness of heart and life is a continual sermon all the week long."]

L—, Feb. 6th, 1822.

DEAR SISTERS, M. & R.

I beg the privilege of answering your letters in one; as what I wish to communicate to each of you, will be generally the same. And first of all, permit me to express the satisfaction I feel, in learning from yourselves, that you are still engaged in the service of the Lord. "I have no greater joy, than to hear, that my children walk in truth." (3 John 4.) And this is particularly gratifying to me, in my present situation laid by as I measurably am, from active service in the vineyard of the Lord, with but a small prospect of ever being able to labor as I have done, what would be my pain, if I saw the few plants, which I have, through grace, been instrumental in planting, withering and dying? On the other hand, if I see them standing fast, growing and bearing fruit, proportionably great will be my joy. Such, my dear sisters, is my joy in you and others of the little society in Charleston. This joy is increased, when I hear you express, as you have done in your letters, a desire for full redemption, in the blood of Christ. What shall I say to you, to assist you in this good work? Can I say any thing, that I have not said? I have said to you, scores of times, believe, and the blessing is yours.

1. Believe that it is attainable: and when you get this degree of faith, fix your mind there. After being convinced that this is the doctrine of the Bible, do not suffer the enemy to come in, at the time you are struggling for full redemption, and disconcert your mind, by suggesting, "perhaps there is no such blessing attainable!" Be assured much is lost, by our not holding all we gain. What doth it profit, if we gain half our object, and then, while we are thinking of the other half, lose all we have gained? Yet this is the way that too many are in, who are seeking to perfect holiness, in the fear of the Lord. The devil quarrels all away from them that they gain, and then they have to begin anew. And perhaps a number of times, in the course of their experience, they have to begin back to the first principles of the doctrine of sanctification; and learn that such a blessing is attainable. But let us, in our christian experience, adopt the miser's maxim—"keep what you get, and get what you can." Fasten every thing as you go. When you have gained one foot of ground, suffer not your enemy to flatter you out of it, nor reason you out of it, nor frighten you out of it. If you take this course, you will constantly gain something. And though you have to contend for your ground, inch by inch, yet all you gain will be yours.

2. You must not only believe there is such a blessing, but also believe it is for you. The tempter would make you believe, if he could, that your God is a partial God. That he has a few choice blessings, which he confers upon individuals—preachers, perhaps, and a few others, but they cannot be obtained by all. But believe him not. He is dishonoring your God, by such a suggestion.

3. If your case seems the most difficult of any—if it seems almost impossible that such unholy and sinful hearts as yours, can be made holy—believe, that the more difficult the case, the more ready the great physician is to offer his assistance—the more will be glorified and his grace magnified, in your cause. The Lord Jesus delights to search out and afford assistance to the greatest sinners. Is there a woman that has spent all her substance with physicians, and finds no relief? Is there an impotent man, that has lain a long time at the pool, and not been healed? Is there a Magdalen, that has seven devils?—these are the very cases that our Lord relieves.

I might go on with my instructions, but to say all in a few words—go to Christ. Take him for your sanctification and your all. And permit me to add one caution—While you are striving for more victory—while you are panting for all the fullness of God, do not suppose that nothing is to be enjoyed and nothing can be done, till you receive all that you are seeking for. Many, in this way, have labored and toiled and took no spiritual refreshments, until they have sunk under their exertions, and for a time, given over the pursuit. But seeing their need, they have started again, and again exhausted themselves, and given over their pursuit, and perhaps given up the object altogether. At any rate, they do not gain so much ground, as if they fed themselves as they went along. Saul, at a certain time, in his eagerness to destroy his enemies, prohibited the people from eating, that they might have the more time to destroy their foes. But the people, in consequence, became faint, and the victory was not so great, as if they had eaten freely. (See 1 Sam. 14—24. 28. 29. 30.) But be ye not like them. God has laid no such prohibition upon you. If, as you pursue your spiritual foe, the trees of grace around you are dropping with honey, you may not only take a morsel on the end of your rod, but eat freely, till your soul is satisfied. And then, not only will your eyes be enlightened, but your souls will be strengthened to pursue your enemies, till all are

slain. Fight on, and rejoice on. While contending for more ground, cultivate what you have got. This is the way to make your exertions constant, and your warfare joyous. O what a glorious combat is this! We triumph while we fight. We march around our enemies' walls, as God commands, and while we are shooting, they tumble down.—Glory to God. Why, my sisters, I see you already taking new courage. What, say you, can we seek sanctification and rejoice in the Lord, at the same time? Yes, blessed be the name of the Lord.—I could dwell upon this theme a great while, with a great deal of pleasure. But I must change it, to thank you for the favors sent in your letters. I am truly unworthy of all your kindness to me.—But—May Heaven reward you.

Forget not to pray for your unworthy friend and brother, in the gospel of Jesus Christ.

From the Rev. E. HYDE, Presiding Elder of the Boston District.

MR. EDITOR,

It is presumed that it will always be acceptable, to your readers, to hear of the prosperity of Zion. Especially to such as are deeply interested in the enlargement of her borders.—I am well aware, that it is difficult to give that information respecting a revival of religion that ought to be given, or would be profitable. Some would be pleased to hear that the Lord was carrying on such a work as was manifested on the day of Pentecost. And that the mighty power of God was demolishing the strong holds of Satan, whilst his kingdom was falling "like lightning from Heaven." Others on reading of a revival would be better pleased to hear that a work was progressing with a solemn stillness—and scarcely was known by any visible appearance.—Others again, are so fond of having the honor of being the instruments of the work, that they are not willing to give credit to whom it is due.

It has pleased the Lord to visit different parts of the district the season past. The work has been progressing for several months past, and many have partaken of its benefits. The prospects are now favorable for an extensive, as well as deep work.—The doctrine of perfect love is gaining ground.—The number of its witnesses are daily increasing—especially in the towns on the lower part of the cape. The consequence resulting from the prevalence of holiness, is—the preachers are alive in the work and are enabled to preach "in the demonstration of the Spirit and with power." The official members of the Church are ready to lend their aid in helping on the work. Private members rejoice in the hope of seeing the glory of God.

There is now to appearance a good work commencing in Provincetown, Truro and Wellfleet. In Eastham it has gradually progressed for some months. A gracious work of the Divine Spirit has been made known in Yarmouth, through the instrumentality of the preachers on that Circuit. It has lately been more powerful than ever, through the labours of brother Sunderland, who has been a blessing to many.—24 in about two weeks professed to find the Lord, and about 30 at one meeting desired the people of God to pray for them. There has been some opposition to the work, but it is hoped it will soon be overcome. The power of God to save is still made known at Hyannis, the south side of Barnstable—a class has been formed among them. On Sandwich Circuit 18 have joined the society since the work began—the prospect is still favorable. I have lately received a letter from Nantucket informing me that the work is on the increase, about 150 have found the Lord, and many were still inquiring the way to Zion. It was thought that the revival, for depth and extent, excelled all that they ever had. Other places are refreshed with showers of grace, peace and harmony generally prevail, and the preachers are laboring to promote the Redeemer's kingdom.

I remain Your's, &c.

E. HYDE.

Duxbury, March 5, 1824.

FOR ZION'S HERALD.

HAVERHILL, N. H. Feb. 23, 1824.

MR. EDITOR,

The Lord has been graciously pleased to visit this Circuit, with the all-quickening flame of reformation. It was exceedingly low in point of spirituality, when I first came here last July, but "the darkness is, in a measure, past, and the true light shineth." In Orford especially, there has been an ingathering. About twenty-five have been hopefully brought from darkness to light. A part of them have united with our Society, and it is expected the rest will follow their example soon. The prospect for a continuance of the work, is still encouraging, though the excitement in some instances, seems to have subsided, in a measure. Other parts of my Circuit have been, now and then, favored with a few drops of the gracious shower. There is, in this village, a favorable prospect of a good work, though we have not, as yet, been favored with but a few conversions here. The Lord makes bear his arm in various places, and we hope the time is not far distant, when the "wilderness shall become as Eden, and the desert shall be made fruitful as the garden of God."

Yours, with esteem,

D. YOUNG.

FOR ZION'S HERALD.

#### OBITUARY.

Died, in Scarborough, (Maine,) Jan. 23d, JUSTA FARRAN, aged 42. He was a person of unblemished character from childhood. He experienced religion about sixteen years ago, and joined the Methodist Episcopal Church, of which, until his death, he was a firm and useful member. He was not hasty in Spirit, or apparently so zealous and active as many; but he was deliberate, judicious, candid and sincere, of sound mind and judgment, not given to change. His last sickness, which was painful and lingering, (a chronic rheumatism, producing a general waste and decay of the whole system of nature,) confining him to his house and depriving him of the use of his limbs for almost two years, he sustained with great patience and Christian fortitude. He sometimes expressed a desire on account of his family, (a wife and five children, whom he tenderly loved,) to be restored to health and was diligent in the use of the most proper



means for obtaining it. But resignation was his theme. "He could converse on death familiarly and freely, particularly toward the close. The last week of his life was very distressing indeed. But here grace was completely triumphant. On Saturday evening he received such divine consolation as filled his whole soul with unspeakable glory and joy. To the family and friends, he appeared as if faint or swooned away. When recovered a little, "Oh!" said he, "why have you interrupted me! What happiness I have seen! If Heaven is but equal to what I now have felt, certainly it is worth striving and suffering for." He then praised the Lord in a miraculous manner for sometime, conversing with his family affectionately, giving counsel, direction and comfort to his afflicted wife and children, and continued in a peaceful and happy frame of mind, till the Friday following, as the sun was setting, his spirit took its flight to farrier climes, where suns shall set no more, where clouds and darkness are never known—and where "the inhabitants shall not say I am sick."

**How to collect money to convert the World.**  
The amount of postage in the United States for the year ending July 1st, was \$1,114,345, which is about four times the amount of the religious charities of our country during the same period. This large amount was collected in very small sums—a great portion of it in cents and six cent pieces; and it shows how light a tax even the "claims of six hundred millions" would impose upon each individual, were the spirit of doing good universal. Let every man in Christendom be disposed to give a shilling a year for the salvation of the heathen, as cheerfully as he would pay it for a letter from his friend, and the hills of charity would soon fill to overflowing for the great channels of Christian benevolence.

The religious charities in England, during the year 1822, amounted to \$1,564,726, which, added to the similar charities of the United States, make a sum of about \$3,150,000.—"This sum though large in itself, (says the Missionary Herald) would not support ten of the 209 first rate ships of war belonging to the British Navy." The British Navy consists of more than 1000 ships of various descriptions, and was manned, during the late war, with more than 180,000 seamen. Europe supports a Peace Establishment, which, exclusive of her navies, is estimated at more than 2,000,000 of men. Let the day come, when "nation shall not lift up sword against nation," and when the immense sums now expended in war, shall not be needed for the work of destruction; and how abundant will be the means of Christendom for promoting every useful and benevolent undertaking, whether for the national improvements, or the salvation of the world.

Conn. Journal.

**Madagascar.**—By letters written to the London Missionary Society, by the Missionaries in Madagascar, dated in April and May of 1823, it appears that Radama still continues favorable to their designs. He has established a school for his generals and officers, and has himself become the tutor of some of his own family.

The missionaries state that "some of the cruelties of the people are subsiding; that several cruelties are terminated by the repeal of the old laws and the enactment of new ones which are salutary; and that much encouragement is given to the people to become industrious, and to improve in the arts of civilization. The king frequently visits the artisans while at their work, and is greatly delighted when he sees his boys learning their trades."

Some of their children first taught in the schools, begin to translate catechisms from the English language into their own, and they appear likely in the course of time, to afford assistance to the missionaries in the translation of the scriptures; other boys are forming school-lessons in their own tongue, and begin to instruct and catechize their juniors on Sundays. The king has put a stop to the horrid practice of killing children who are born on "unlucky days," and other evils are likely soon to be abolished.

We understand that a Methodist Meeting House has been erected at Mobile.

## LITERARY AND SCIENTIFIC.

DOMESTIC ECONOMY, &amp;c.

**Washington, Irving.**—"Under the quaint and somewhat vulgar title of 'Salmagundi,' says the London times, the British public are now presented with many of the golden thoughts which flow from the elegant pen of Mr. Washington Irving. The happiest efforts of our own happiest writers, we believe, do not excel the productions of this transatlantic classic. In the choice of his subject, whether humorous or pathetic, he possesses the most exquisite taste of any author in any age or nation that we know. For purity of style he is admitted to be unrivalled; and perhaps it would not be too great a stretch of literary courtesy to transfer to Mr. Irving the praise which Dr. Johnson so liberally allotted to the Spectator. "He who would acquire an English style, familiar but not coarse, elegant but not ostentatious, must give his days and nights to the volumes of Addison."

Professor Griscom, of New York, has issued proposals for a new periodical publication to be entitled, "The Mechanic's and Manufacturer's Magazine," to be published monthly, and to be devoted to the Arts and Trades of the United States.

## TURKEY.

An interesting work entitled Sketches of the Earth and its Inhabitants, lately published, is the following extract of a letter from Mr. Fisk the American Missionary. It will be read with interest at the present time.

"Think of a government in which every office is sold to the highest bidder, and in which a criminal may almost uniformly obtain his freedom by the payment of money; think of schools, most of which the only thing taught is to pronounce the words of a language which neither pupils nor teacher understand; think of places of public worship, in which nearly all the exercises are performed in an unknown tongue; think of one half the females in the country prohibited from going out without concealing their faces, while both the laws and the religion of the coun-

try allow polygamy and concubinage; think of a country in which scarce one woman in a hundred can read, and where perhaps not half the men are more fortunate; think of a country in which the governor has liberty to behead seven men a day, without assigning any reason whatever for so doing; where a criminal is condemned without jury, and I had almost said without trial or witness; and after being condemned, is immediately beheaded, strangled, or hung at the first convenient place in the street, and left hanging two or three days; think of a country in which, in case of public disturbance, one half of the community can murder whomsoever they please of the other half with impunity; think of a country in which an armed man will meet a respectable inoffensive citizen in the street of a populous city, at mid-day, and shoot him dead on the spot, and then sit down quietly, and smoke his pipe in sight of the corpse, while even the guards of the city are passing by—think of a country in which the name of Christianity exists, but only as a name for that superstition and idolatry which belong to paganism, and in which the delusions of the false prophet exist, with all their impurities, and all their abominations; such a country, or rather much worse than even this description, is Turkey.

**The Greek Boy.**—Capt. Patridge, of the Military School, at Norwich, Vermont, has generously offered to support and educate, at his own expense, the Greek boy, who arrived in this country last year, and whose parents and six brothers were murdered by the Turks at Scio.

**Hydroscopic.**—An ingenious instrument has been invented in N. York, for looking through water to the bottom of rivers. It is a tube about an inch broad at the top, gradually enlarging to the bottom, with a difference in the proportion of about ten to one. It can be fitted with lamps, for use in the night.

**Buildings.**—Ground has already been broken for erecting several new blocks of houses in this city, and many other blocks are contemplated. Our vigilant Authorities embrace every fit occasion which these improvements present, to straighten and widen the streets of this, as some Europeans call it, "interesting but crooked town."

**American Manufactures.**—Three saddles have been lately made in New York, for distinguished individuals, in South America, which for costliness and beauty exceed any articles of the kind ever manufactured in this country. The price of each, with the bridle, will be about \$300.

**Factories.**—A public document of great interest has been laid before the senate of the U. S. containing a list of the factories in each state, employed in manufacturing, for sale, such articles as would be liable to duties, if imported from foreign countries, the amount of capital invested in each factory, and whether incorporated or not, by state laws.

The Elkton Press states that the canal to unite the waters of the Chesapeake and Delaware Bays is contracted for, and a number of hands employed in clearing the ground.

**Extract of a letter to the Editor of the New England Farmer.**

It is now some years since I paid attention to the business of making manure. Various methods have been tried; but I have hit upon no plan which answers the purpose so well as a careful attention to my hogs. From them I obtain a greater quantity of manure, at a trifling expense, than by any other way. I usually fatten four hogs in a year. These are confined in a yard twenty feet square, with a convenient shelter for them during the night and in cold stormy weather. Into their yard I put the scrapings of dishes, the dirt which is continually about the dwelling house and other buildings, together with the straw with which they are littered, frequently clearing it out and giving them a fresh supply. During the summer, I often throw in large quantities of weeds, brakes, and other rubbish. In this way I make from 25 to 30 loads of manure, more valuable than that taken from the barn yard. Last spring I planted a field of two acres with corn; one half manured with ten loads from the pen, in the hill; the other with the same quantity of manure from the barn yard. On harvesting the corn, I had fifty bushels from the part manured from the pen, and forty-two from the other part. The difference of 8 bushels repaid me for the trouble and expense.

## HINTS TO FARMERS.

Many of us are in debt, which fore-thought and economy might have prevented. To be in debt, is to be in slavery—the slavery of the mind. The times are hard, I know, and we ought to be so much the more close in our calculations. I know a farmer, who manages in this way: he runs in debt to the merchants for all the West-India and dry goods he wants to make use of through the winter, spring and summer—and he pledges his corn, potatoes, and other produce in the fall; fall comes—the merchant will take the produce only at the lowest price; the consequence is, the poor farmer's summer's work, all goes, to use a homely phrase, "to pay for a dead horse"—and the farmer again must run into debt for the next year's supplies. Thus he continues in debt and in torment. Now, the wants of life are but few; had the farmer gone without many of the articles he had bought on credit, and which he could have gone without and felt no inconvenience from it, the toil of the season he would have performed with a light heart, with a reasonable prospect that another year he might enjoy more of the good things of this life without being indebted for them.—Vt. pap.

**Frankfort, Jan. 19.**—An Ukase of the Emperor of Russia, allows all Jews residing in the Russian Empire, who have embraced the Catholic religion according to the rites of the Greek Church, to enter the ecclesiastical orders of that religion.

**Warsaw, Dec. 26.**—The Jewish Rabbis and Elders, have met in a general assembly at Plaskow, and have decided that the celebration of the Sabbath shall be changed to Sunday.

## GENERAL INTELLIGENCE.

### LATEST FROM ENGLAND.

The packet ship Emerald, Capt. Fox, arrived at this port on Monday evening last, in 16 days from Liverpool. She brought papers as late as Feb. 20th.

The British Parliament was in session. The Br. Govt. has increased, by 4000, the number of men in their Naval Service.—Mr. Canning says there never was a time when they had better assurances, nor when so many great points were agitated—and England must show she is able and ready for war.

Sir J. Mackintosh has given notice of a motion relative to the Independence of S. America. A committee has been appointed to inquire whether the duties between England and America are equal.

The Usury Repeal Bill passed the House of Commons for a third reading 129 to 23.

The subject of a reduction of the duties on sugar is before Parliament.

The King of Spain has decreed a Free Trade to S. America on an equality of duties.

Success still crowned the efforts of the Greeks. They had effected a landing in the island of Mitylene, and the Turks would be obliged to evacuate it; and it was said the Turks had left Patras.

The Greeks are triumphant in the island of Negropont.

The Consuls of Smyrna required assurances from the Greeks that they would not molest that place, but they declined giving them.

A Turkish Squadron, destined to protect Smyrna, has been destroyed in a storm.

Persia had refused to ratify the Treaty with Turkey.

A meeting in favor of the Greeks has been held at Liverpool, and a subscription commenced.

The Greek Loan had been filled in London, and double the amount offered.

A dreadful storm did great damage at Stockholm, on the night of Jan. 13.

It is said in a letter from Paris, dated Saturday night, that a consultation of Physicians had declared the state of the King of France to be dangerous, and that it was improbable he could outlive the month of March.

We consider it not at all unlikely, that the Message of the President of the United States will give umbrage to the Russian Government. In truth, the tone of that message is very decidedly hostile to the extravagant pretensions of a Power which, with all imaginable coolness, contemplated the turning by a Russian Ukase, of the Pacific Ocean into a Russian Lake. We have reason to believe, that the explanations which have taken place between our government, and the United States, upon the subject of the message, have been of the most satisfactory kind.—We believe also, we may venture to assure our readers, that upon all the great measures now engrossing the attention of Europe and the United States, this country and America understand each other perfectly, and are upon the best possible footing.

Spain was still agitated by its domestic difficulties. A small expedition was to sail from Cadiz for South America, but will find no friendly port. The sending out of 12,000 constitutional troops had been suggested; but they would be likely to join the Patriots. A secret treaty is said to exist between France and Spain.

Some of the Paris papers deny France has any designs on South America; while others seem to admit she may have; and remark that the U. S. could aid England with only 9 sail of the line, and 25,000 troops.

Four Swiss soldiers have been assassinated at Chamartin by some Spanish soldiers.

It has been affirmed that Portugal is preparing an expedition against Brazil; but another account says she only contemplates sending troops to the Cape de Verdes, to save them from Lord Cochrane.

An arrival at New York from Demerara has brought intelligence that martial law was suspended the 19th of Jan. Nearly all the ringleaders in the insurrection had been executed, and order was restored.

The Peruvian Congress assigned Gen. Bolivar \$50,000 salary during his continuance in Peru; decreeing at the same time the payment thereof in preference to every other claim; but the magnanimous Bolivar modestly refused this provision, stating that he was sufficiently provided for by the salary granted him by the laws of Colombia. A splendid banquet was given in honor of him on the same day by the government.

## AFRICAN COLONY.

At a meeting of the Colonization Society at Washington Feb. 20, they voted that the name of the African colony should be Liberia;—that an application should be made to Congress for aid—that thanks should be presented to the British and American officers who have generously aided the colony—and that the establishment of Auxiliary Societies should be recommended.

The town at Liberia is to be called Monrovia.

We are informed that, on the passage of the schooner Curlew, from Aux Cayes, the mate fell overboard in a rough sea. The headcox, spars, &c. were thrown to his assistance, but he did not succeed in getting hold of them. The captain, seeing him in imminent danger, and almost exhausted, plunged into the sea, rescued him, and has restored him to his family, and future usefulness.

**From Peru.**—By the whaling ship Frederick Augustus, at Newport, which left Coquimbo Nov. 14th, near a month later than former advices, a letter has reached this city, from which we are favored with an extract, communicating the following important and disagreeable intelligence: Valparaiso, October 30, 1824.

"By an arrival from Arica, we have just learnt the defeat and dispersion of the Patriot Army under General Santa Cruz, 1000 strong, with the loss of 4000—all their baggage, arms, ammunition and stores of every kind, at the Disquadero—by the Vice Roy and General Valdez, whose forces were five thousand strong."

We have seen letters from Coquimbo of the

12th, 13th and 14th of November, at which time the news of the above event, it appears, had not been received there.—N. Y. M. Adv.

**Melancholy Events.**—On the night of the 12th ult. the house of Mr. Allen, of Exeter, Otsego county, N. Y. was discovered to be on fire.—Two children who were on the second floor, escaped by leaping from the window. They immediately opened the lower door, and gave the alarm to their parents. Mr. Allen rushed to the door, leaving his wife, and a child six years old, in bed. In a few moments the flames prevented any access to the bed room, and Mrs. Allen and her child were burnt to death.

It is stated in the Kingston, Upper Canada Chronicle, that on the 16th of last month, a Mr. Hart, of Marysburgh, went to visit a neighbor, leaving at his residence, his wife and child, and an uncle of his wife, named Isaac Laraway. On his return the same day, he found his wife and uncle dead on the house floor, and weltering in their blood. The uncle, it seems, had stabbed the unprotected woman, and afterwards killed himself by the same instrument, which was found in his hand. The child was found lying by the side of its mother covered with blood, but received no injury.—N. Y. Com. Adv.

**Fire.**—The principal work shop of the United States Arsenal at Springfield, Mass. was last week destroyed by fire. By the exertions of the workmen and citizens, most of the property within the building was rescued from the flames, and the Chapel and adjoining buildings were preserved.—The building itself was valuable, and its destruction will, for a season, throw a large number of people out of employment.

**Fire.**—A fire occurred at Norfolk on the morning of the 22d inst. by which two buildings belonging to, and occupied by Mr. Francis Ballais, were destroyed—the family escaped with great difficulty out of the second story windows, and Mr. B. was much burnt. This is the third fire that has taken place in Norfolk on the 22d of February, and in the same section of the town.

**War and Peace.**—Of the eleven millions six per cent loan, offered in the Spring of 1812—immediately after the commencement of the war—the following sums were subscribed, at Portsmouth \$14,000, at Boston 338,000, Hartford, 6,200, Providence 150,000, New-York, 824,000, Philadelphia 1,570,000, Baltimore, 800,000, Washington 603,100, Richmond 75,000, Charleston 80,000. Total, 4,510,300.—Deficient 6,489,700.

Now, fifty millions at 5 per cent, might perhaps be obtained in a few days.

**Steam Boats.**—The Supreme Court of the U. S. has decided against the New York Steam Boat Laws—and boats of this description will perhaps soon run daily from Connecticut and R. Island to New York.

The New York Advocate says, the North and East rivers will be covered with Steam boats, but will the public be better served? We think not. Such will be the rivalry and enterprise in building and fitting boats; such the opposition and competition, that boats and machinery of an inferior character will be got up for the occasion. High steam pressure, running a race, and bursting of boilers, together with innumerable accidents, will, for a time, occur; in the meanwhile, the boats of the Fulton Company, the largest, safest, and having the best accommodations, will secure a great portion of patronage.

This decision will also affect the New York Steam Boat Tax.

The New York North River Steam Boat Co. is supposed to have a capital of \$600,000.

**"Curious."**—A late English paper states that a butcher at Canis killed a bullock which was reared on the plains of Waterloo, and on opening him found 13 musket balls, 2 nails, and the button of a soldier's coat.—This said bullock must have feasted upon the dead carcasses of French and English soldiers.

**Quick Sailing.**—In 1777, (over 46 years ago) a Boston brig landed an American passenger in Havre, in fourteen days after leaving Long-wharf.—Match this.—Central.

At the present term of the Supreme Judicial Court, in this city, on Tuesday last, Ninian Betton, William H. Elliot, and Samuel Dexter, Esqs. were admitted as Counsellors, and William F. Athrop, Sidney Bartlett, E. Ritchie Dorr, and Frederick M. Farley, Esqs. to practice as Attorneys in said Court.

A committee of the Aldermen and Common Councilmen has been appointed to consider the expediency of requesting the Mayor to address a letter to the Marquis LA FAYETTE, to invite him to land in this place on his contemplated visit to the U. S. and to assure him of a cordial welcome.

## CONGRESS.

**Important Message.**—In Senate, Feb. 24th, a long message was received from the President of the United States in relation to the claim of the state of Massachusetts upon the General Government for Militia services rendered during the late war. The President states that in consequence of the present government of the state having disclaimed the principle upon which the claim has been hitherto supported, the claim is placed upon the same ground with those of other states, and therefore he recommends that provision be made by Congress for the adjustment of the claim, in conformity with the provision made for settlements of like claims in other states.

A considerable debate took place in the House of Representatives of Louisiana, on the 3d of February, on the third reading of a bill to authorize the heirs of Mary P. Thomas, to emancipate certain slaves. The bill finally passed, with a provision, that all persons mentioned in it, who should emancipate their slaves, should give bonds in the sum of \$1000 for the good behaviour of such slaves till the age of thirty.—Courier.

The population of Michigan, increases so rapidly, that the editor of the Detroit Gazette believes that in 1826 or 7, at farthest, they will be entitled from their numbers, to an admission into the Union, as a State.

A letter has been received from the Rev. C. Stewart, a missionary, at the Sandwich Islands,

dated in August, stating that the Mission family arrived there on the 27th April, that they were all in good health, and the prospects of usefulness more flattering than was anticipated.

## TO CORRESPONDENTS.

—A number of well written articles have been on our files several weeks. Want of room only has occasioned delay in their insertion.

—We have also parts of essays with fictitious signatures, which are "to be continued;" But in all cases, where we are unacquainted with the writer, we must decline inserting a part of an essay, until the whole is received.—"Allego" will perceive that this is the reason why his communication has not been attended to. He is a good writer, and we hope he will continue his correspondence.

Some of our friends who live in the interior towns, far from the sea-board have suggested the propriety of omitting our *Marine Intelligence*, and inserting, in its place, other matter, which to them, would be more interesting.—As it is our most earnest desire, so we constantly endeavor, to make the *HERALD* useful and interesting to all our readers. And that we may the more readily effect this object, we have increased its dimensions to a larger size than any other paper of the kind within our knowledge. To flatter ourselves, however, that we shall at all times be able to please all our readers, would betray a gross ignorance of human nature, and an unparadonable confidence in our feeble powers. We hope, however, to give no unnecessary cause of offence.—We feel bound to devote a small portion of this paper to the diffusion of *Marine news*, from the circumstance that more than three fourths of our subscribers live in towns bordering on the seaboard, from Carolina to Nova Scotia, most of whom probably have friends or connections engaged in sea-faring business; and to them such intelligence is important.

## NOTICE.

The Quarterly Meeting of the Methodist Female Aite Society will be held to-morrow, at 3 o'clock, P. M. at the Vestry of the Chapel, Bromfield's Lane. SALLY SLACK, Sec'y.

## DEATHS.

In this city, Mr. John Hoxmer, Jun. of Concord, to Miss Mary Eliza H. Turner.—Mr. Joseph L. eds, to Miss Arethusa Clapp.—Mr. Jonas Eaton, of Groton, to Miss Eliza A. Ames, daughter of Joseph A. Esq. of Killingly, Conn.—Mr. Solomon Rice, to Miss Susan Crocker.—Mr. Joseph P. Leavitt to Miss Abigail H. Gilman.

By the Rev. Mr. Hedding, Mr. Paul Dutton to Miss Mary L. Wilson.

In Lynn, Feb. 16, Mr. Seneca King of Beverly, to Miss Lydia A. Allen, of Lynn.—Feb. 22, Mr. Nicholas G. Bowler, to Miss Hannah Akinson, b. in Lynn. In Framingham, Mr. Henry Gardner Foster, of this city, to Miss Anna Angier Haven, daughter of Mr. Moses H. of F.—In Weston, Mr. Aaron Brackett of Littleton village, N. H. to Miss Mary Hews of W.

In Woburn, by the Rev. Phineas P. K. to Miss Abigail Barker, to Miss Triphena Paddock, both of Woburn.

## DIED.

In this city, on the 21st inst. Mrs. Susanna, consort of Mr. William Rowson, aged 62. Mrs. Rowson was distinguished for her talents, virtues, and intelligence, and was the writer of several popular novels, approved schoolbooks, and articles in prose and poetry in aid of charitable institutions. The instruction of the youthful mind constituted a portion of her happiness, and she was, while health would permit, an eminent preceptor. Her remains were entombed on Thursday afternoon.

Wm. Clough, 92.—Miss Miriam M. Phillips, daughter of Edward P. Esq. 2 1/2 years.—Frederick W. Dow, 10.—Mr. Jeremiah Burrows, 60.—Mr. James H. Freeman, 19.—Mr. John Blake, 48.—Mr. Thomas Howe, of Lancaster, 39.—Mr. James Cook.—Elizabeth Fuller.—John M. Curry.—Mr. James T. Goodrich, 52.

In Charlestown, Mr. John Brinkley, a soldier of the Revolution, 63.

In Saco, Thomas G. Thornton, Esq. Marshal of Maine, 54.

## MARINE INTELLIGENCE.

### PORT OF BOSTON—1824.

**ARRIVED SINCE OUR LAST.**

Brig Elizabeth & Jane, Varina, Portland; schrs. Morning Star, Smith, N. York; 9.—Rocks, Moore, do 7.—Lewis, Webber, Kennebunk; Volant, Pattee, Bath;—sloops President, Stanwood, Portland; Pearl, Colby, N. Wburyport; Mary, Perkins, Kennebunk; Packet, Grant, do.—schs. Monkey, Myers, Lubec; schs. Betsey & Eliza, Winer, Dorset; Champion, Shuckford, Eastport via Portland; brig Creole, King, New-Orleans 24; line ship Topaz, altender, Liverpool, 42; brig Independence, Manfield 114 days fr. Stockholm; and 46 from Esimour, via Provincetown; brig Pearl, Simonton, New-Orleans 30, and Balize 27; sch. Ruby, Grozier, Little River, N. C. via Vineyard; brig James & I.abella, Powers, 90 days from Smyrna; sch. Gazelle, Case, from Baltimore; brig St. Thomas, Lane, 7 days from N. Bedford; sch. Equize, Lewis, 8 days from New York; brig James Monroe, Stevens, of Portland, via Provincetown, from Matanzas 28; sloop Rapid, Patterson, N. York; Pomona, Aikin, N. Bedford; Massachusetts, Sanford, Bath and Norfolk, via Troy; Scourge, DeForest, Bridgeport; Toteration, Wheeler, Stratford; ellord, Hish, N. Bedford; brig Mary & Eliza, Coombs, Havana, 19; via Vineyard, brig Telegraph, Loring, of Portland, from Havana; Clothier, Gray, of N. Yarmouth, from St. Croix; schs. Leo, Perry, Plymouth, N. C.; Z. no. Snow, Norfolk.

**CLEARED SINCE OUR LAST.**

Sloop Experiment, Meador, Nantucket; ship Charles, Cloutman, Matanzas and Europe; brig Laurel, Gotham, Havana; schs. Gen. Greene, Rogers, Eastport; Nero, Miller, Alexandria; brig Syren, Gerrish, N. Orleans; schs. Stephen J. nes, Tilden, St. Thomas; Little William, Gage, Richmond; sloop Gen. Brown, Atwood, Philadelphia; brig Aurora, Nelson, Marsailles; Wethered Colburn, Lisbon; Almira, Harding, Savannah; Tropic, Stevens, Portland; ship Laura Ann, Hammond, N. Orleans; brig William, Burnham, Havana; Turner, McManus, Portland; schs. Albion, Holmes, St. Pierre; Rocks, Moore, Frankfort; Morning Star, Smith, Falmouth; Lovely Hope, Lincoln, Philadelphia; Caroline Peerman, Newburyport; Sarah, Bartlett, Portsmouth; sloop Packet, Grant, Kennebunk; Orion, Godfrey, N. York; Millaugville, Knight, Portland.

The steam boat Connecticut, Capt. Bunker, with about 50 passengers, ar. at Providence on Thursday afternoon—her first trip the present season.

The ship mentioned in yesterday's paper as being lost with her crew, on Long Branch, proves to be the Superior, Capt. Sampson, from Richmond for this place. Her crew consisted of the following persons: John of Egg Harbor; Joseph Sampson, Captain; James Ketchum; Richard Adams and Legus Jefferys—all of whom had families except the latter.

N. Y. Gaz.



THE HERALD'S HARP.



FOR ZION'S HERALD.

[The following lines were composed a few days since, by one of the penitents convicted in the State Prison, at Charlestown.]

A rampart of rocks round our dwelling is thrown,  
The strong folding gates hush the prisoner's deep groan;  
While around the dark towers temptingly blow,  
The storms of misfortune, the whirlwinds of woe.

Yet still as the night, with her mantle of gloom,  
Wraps creation in mourning and us in a tomb,  
The flame of the soul shall enkindle and burn,  
And the spirit of love to its temple return.

The song of salvation and glory shall rise  
To the mount of Jehovah, above the dark skies;  
And Jesus shall bless all the accents of praise,  
As they roll to the throne of the Ancient of Days.

The spirit of peace, like the star in the west,  
Looks kindly on those whom their sins have oppress'd:  
The tear of repentance to Jesus is dear,  
Tho' it fall in a Palace, or flow from a here.

FOR ZION'S HERALD.

A Paraphrase on the 133d Psalm.

How pleasant to behold,  
Brethren in love united;  
More pleasant far than gold,  
The feelings thus excited.

It is with truth compared  
To very precious ointment;  
On Aaron's head and beard,  
Pour'd by divine appointment.

As Herman's balmy dew,  
Like dew on Zion's mountain,  
With blessings ever new,  
From an exhaustless fountain.

ALBERT.

THE HOPE OF THE WICKED AND JUST.

The hope of the wicked—

A moment shall blast it,

When the breath of Jehovah

In wrath has o'erpass'd it:

Like the smoke that the winds in their fury are lashing  
Or foam on the ocean, when the tempests are dashing;  
It was—and is not—its triumphs are o'er,  
And the place that once knew it, shall know it no more.

But the hope of the just

Is established forever,

For God is his trust,

And that trust shall fail—never.

The heav'ns at the voice of his thunder may shake,  
The earth at the flash of his lightning may quake,  
But their hope and their trust shall be ever the same,  
Unfailing, unchanging—Jehovah's his name.

DELTA.

MINISTERS' MONITOR.

From the "Memoirs of Mr. Wm. Bramwell."

TO MR. PILTER.

Sunderland, March 7, 1808.

"MY DEAR BROTHER,

"It has been much on my mind to write to you. I remember with gratitude the information you gave me respecting my friends in Kent. How you are going on this year, I do not know; but I hope the Lord is still with you and blessing you in all your labors. Our work, as ministers of the gospel, is of such importance, that I frequently tremble exceedingly before I go into the pulpit. Yea I wonder how I ever dared to engage in such a work. Yet when I am laboring to speak a little, I am frequently so much overpowered with the divine presence, that I would not leave my work for all the world. O how merciful is God our Saviour! He strengthens our weak hands. He will save us."

"Go on, my dear brother, preach, pray, purge and plant. Do all in God, and he will stand by you, and work amongst the people. I hope you see the propriety of the improvement of time. Perhaps 'early to bed and early to rise,' may be the best. I do not know whether you will need more than six hours. I say six hours in bed. This has been sufficient for me for many years. If you find that you can do with so little bed, you have time for all things. What is it you cannot receive? What is it you cannot bear? What is it you cannot do? Live, live, my brother, in entire sanctification. Be cleansed from all sin. Live, my brother, in love, yes in the fullness of God. Live to be a workman. Do all the will of God in the churches. You will go through the circuit, seeking souls. Nothing but souls brought to God, will satisfy. You will save yourself and those that hear you. All is well here, through the goodness of God, your relations—the church. Numbers are turning to God; but, I think, not so many in Sunderland as there were in the last year. Great crowds come to hear. The chapel is now one of the largest. All the seats are let: A pleasing sight! Oh to be ready! I labour. I strive, I do grow a little. I live in God. He is all. Oh, the union, the heaven! I never saw myself so little; yet I am 'kept by his mighty power.' Lord help me and all thy followers to sing thy praises for ever! May I meet you in glory! Amen! I remain

"Your affectionate brother,

"WM. BRAMWELL."

TO MR. J. ROBINSON.

Sunderland, April 15, 1808.

"MY DEAR BROTHER,

"I saw your mother this morning, who desired I would write to you. I understand that you are quite satisfied you are in your place; I mean as a travelling preacher—a work which makes me, even to the present time, tremble in the presence of God. I am still persuaded, that nothing can support us but that Almighty power which raised the Lord Jesus from the dead. Yet

it is quite possible for you and me to make this a worldly business, that it may become so formal, as to create in us no more concern than any common business in life. Shall the Lord ordain us to this heavenly calling? Shall he empower us with the Spirit of zeal and of power? Shall he send us forth into his labor, to save sinners from everlasting damnation? And shall we after all, lose the true spirit of our calling? How can we then give in our account? How shall we stand before the judgment-seat of Christ?—Nothing less than the improvement of time, talents, &c. &c. can give us the least plea in that day.

"Consider this, my dear brother, and strictly examine yourself. Do you rise about four o'clock every morning? In order to do this, do you retire to rest as soon as your work and eating are over? Or do you sit and chat with the people? Do you give yourself to reading and prayer? I say Give, 'give yourself to these.' Are you never in company above one hour at once? And, when in company, do you turn all into profit, into religion? Are you a man of God, in spirit, in word, in deed? Do you feel a clear witness of entire sanctification,—the cleansing blood? And do you declare this and walk in it?"

"I want you also to be a preacher. And, in order to do this, would it not be well to read the Scriptures without a comment, find out the breadth and length, depth and height, by digging, prayer, and receiving light from God? Whoever depends on comments will be very superficial, and will never speak with proper confidence. You may sometimes examine a comment after your own labor, to see what difference, &c.—but never before it. Write something every day; have a book for the purpose; and never lose one idea which the Lord in mercy gives you. In preaching, never be tedious: The world never did, and never will bear that which is tedious. Let your introduction be a short opening to your sermon. An introduction is to prepare the people to receive what you have to say.—Let your sermon be clear and strong, reaching every heart. 'Save thyself and them that hear thee.'"

"If you have no end in view but the bringing of souls to God,—this will cure almost every thing. Strive to bring some home in every sermon. God will be with you, and he will bless you. He will give you the desire of your heart. Be neat and clean in your clothes; never fopish or fine. Have every thing consistent with your Lord Jesus. Set him before you at all times. Never be ceremonious; yet learn a good address. Be courteous, be kind, never gloomy, never light or trifling. O my brother, live for eternity; the Lord is at hand. Be ready every moment for glory; ever as willing to leave this earth, as to go to sleep. Give my love, my wife's love, and John's kind love, to my dear brother Midgley, and to sister Midgley. Pray, pray, pray, and never cease. I am

"Your's affectionately,

WM. BRAMWELL."

"They have their reward."

The following extract from the Imperial Magazine, for December, 1819, may be of service to every minister of the gospel. It is the substance of a remarkable dream related by the late Rev. R. Bowden, of Darwen, who committed it to writing from the lips of the person to whom the dream happened, on the evening of May 30th, 1813.

A gospel minister of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued, at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch, before he fell asleep and began to dream. He dreamed, that on walking into his garden, he entered a bower that had been erected in it, where he sat down to read and meditate. While thus employed, he thought he heard some person enter the garden; and leaving his bower, he immediately hastened towards the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far, before he discerned a particular friend of his, a gospel minister of considerable talents, who had rendered himself very popular, by his zealous and unwearied exertions in the cause of Christ. On approaching his friend he was surprised to find that his countenance was covered with a gloom, which it had not been accustomed to wear, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relative time of the day; to which he replied, "twenty five minutes after four." On hearing this the stranger said, "It is only one hour since I died, and now I am damned!"—"Damned! for what?" inquired the dreaming minister. "It is not," said he, "because I have not preached the gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry, who can bear testimony to the truth as it is in Jesus, which they have received from my lips, but it is because I have been accumulating to myself the applause of men more than the honor which cometh from above: and verily I have my reward!" Having uttered these expressions, he hastily disappeared, and was seen no more.

The minister awaking shortly afterwards with the contents of this dream deeply engraven on his memory, proceeded overwhelmed with serious reflections, towards his chapel, in order to conduct the evening service. On his way thither he was accosted by a friend, who inquired whether he had heard of the severe loss the church had sustained in the loss of that able minister. He replied, "No." But being much affected at this singular intelligence, he inquired of him the day, and the time of day when his departure took place. To this his friend replied, "this afternoon, at twenty-five minutes after three o'clock."

Two negroes at the south who had just been to hear an elegant pulpit discourse, were conversing together respecting it; when one remarked that he "could not understand,"—the other replied, that "he understood all but one word." "What dat?" "Perseverance?" "O, me tell you what dat mean; it mean take right hold—hold fast—hang on—and not let go."

LADIE'S DEPARTMENT.

PRACTICAL PIETY.

The following letter is copied from the very excellent little volume of Letters on Practical Subjects from a Clergyman of New-England to his Daughter. The necessity and the advantages of practical piety, are very clearly pointed out, and very highly illustrated. It is our most earnest desire, that this subject, in all its importance, might be brought home to the heart and the conscience of every reader of "Zion's Herald."

"MY DEAR CHILD,

I trust you are convinced that correct speculative views of the great truths of the gospel, enter essentially into the constitution of the Christian character; I wish now more distinctly to remind you, that such views, as important as they are, may exist independently of a living principle of religion. Many who have been able defenders of the Christian faith, and have gained the most decisive victories over infidelity, have furnished melancholy proof that they were strangers to the purifying influence of the gospel: and, while they have been engaged in skillfully defending its outworks, it has been but too apparent that they have never penetrated into the inner sanctuary of experimental religion.

Religious truth has its proper effect, not when it remains locked up in the mind, or is converted into materials for speculation, but when it makes a powerful impression upon the heart, and exerts an active and controlling influence over the life. This is the kind of religion which alone can answer our necessities as an immortal being;—the religion which emphatically proves its own divinity. You may have a thorough knowledge of the Christian system, of its evidence and its doctrines; and yet if you keep your heart closed against its practical influence, it would be as barren of consolation as a system of paganism. Christianity reduced to practice;—Christianity shedding the benign and heavenly influence over the character, redeeming from vain conversation and worldly lusts, is the attractive object which I would especially hold up before you.

I say, my dear child, that unless the truths of the Bible have their proper effect upon your heart and life, your religion will be unavailing to all the great purposes for which it is needed. But the gospel, embraced as a practical and life-giving system, will wonderfully accommodate itself to all your circumstances, and to every important exigency of your whole existence. If you are rich in this world's goods, it will increase your happiness, by increasing your thankfulness. If you are poor and depressed, it will sweeten your poverty, by mingling with it the joys of contentment. If you are brought into circumstances of difficulty and embarrassment, it will relieve, by imparting to you of that wisdom which comes down from above. If your strength is withered by disease, and you are brought down to the gates of the grave, it will put to flight the terrors of death, and kindle a beam of joy in your closing eye. It will accompany you with its living consolations through the dark valley, and beyond where mortal eye can reach; and in Heaven, it will fill you with joy, and surround you with glory which is unutterable. But remember that all this belongs peculiarly to practical religion;—the grand elements of which are, repentance towards God, and faith in the Lord Jesus Christ. Whatever else you may possess, if you never have felt the renewing, redeeming influence of the gospel, your prospect as an immortal creature, must be shrouded in sadness and gloom a thousand fold deeper than that of the grave.

I have rarely seen the legitimate operations of Christian faith in forming the character, so sublimely exemplified, as in the case of a reverend friend, whom, not many years ago, I followed to the grave. He was a man upon whom nature had bountifully bestowed her choicest gifts, and who combined every intellectual and moral quality, which was necessary to stamp upon his character the seal of greatness. But above all, he was a practical Christian. I knew him, when his locks were silvered with years, and his eyes were dim with age, and his limbs tottered beneath their burden. On his furrowed cheek set the smile of contentment, the living image of peace and joy. He could hardly open his lips but in some expression of penitence for his sins, or of gratitude for his mercies. While he was cheerful in the enjoyment of temporal blessings, the eye of faith and hope was fixed on Heaven. I saw him when the impressions of disease had fastened upon his countenance; when the symptoms of dissolution were advancing in slow but certain progress, and when eternity was opening its doors to receive his sainted spirit. I watched him to see if I could discover a symptom of terror or agitation—any thing like the shrinking back of the soul from the grasp of death; but all was calmness and triumph. Just as he reached the boundary between earth and heaven, I said, "My father, art thou dying in peace?" and his animated expression told me that the songs of seraphs were already trembling on his ear. His dying eye shone forth a beam of rapture, and told, in language more than mortal, the vigor of a spirit on the wing for immortality. Never before, did I behold Christianity march with so much triumph into the territories of death. The scene is imprinted upon my memory, and I would fain carry the impression of it to the grave.

Imitate the practical Christian, and while you will share in his consolations, you will give great joy to the heart of

Your fond and affectionate Father."

"To preserve in the minds of children an habitual sense of religion even from their infancy, there is nothing more salutary, than to accustom them to private prayer. Do not imagine that it is necessary to confine them always to a certain form; nor satisfy yourselves that it is enough to hear them repeat the Lord's prayer, morning and evening. You will find that they can, much sooner than you imagine, make little prayers of their own, however short or incoherent they may at first appear. O ye parents, if you were sufficiently interested in this most interesting of subjects, you would early aid their thoughts, and help out their imperfect petitions, and accustom them to pray for themselves, instead of having them repeat for ever, a form, which they either do not understand, or utter unconsciously."

THE SAILOR'S FRIEND.

THE FUNERAL AT SEA.

No breeze was on the mirror wave—  
The spangled pendant idly hung,  
As in the burial of the brave,  
Wide o'er the sea our requiem rung:  
No scutcheon glitter'd on his breast—  
No coffin cased his senseless clay—  
No kindred heard his last request,  
His prayer for one, far, far, away.

Slow roll'd the smoke of funeral gun  
O'er ocean's tranquil blue—  
An instant veil'd the blood-red sun;  
As near the wave it drew;  
Then mingling with the fleecy clouds  
On which the bright beam darted,  
It seem'd to form a golden shroud,  
For the spirit of him departed.

I marked the circling ripples rise,  
As in the sea the body fell—  
They seem'd to shake the evening skies,  
Reflected in the trembling swell.  
Like them his being pass'd away—  
He ruffled life's broad scene—  
Then like them ceas'd, and few could say  
That he or they had been. BERTOLA.

FOR ZION'S HERALD.

THE SEA CAPTAIN.

A Captain who had followed the seas for several years, about the commencement of the last war, went to Richmond, Virginia. A few days after his arrival, having accomplished his business, except with one merchant, who lived a little distance from the city—he made some preparations and went out to see him. He was introduced to the counting-room of the merchant, and soon accomplished his business. After which, the merchant inquired of the Captain how long he had been engaged in sea-faring business. The captain replied, about 20 years. Indeed, says the merchant, you have devoted quite a portion of your useful days to a very hazardous occupation; although you, (no doubt) have had the privilege of seeing much of the world. Yes, replied the captain, I have been in most of the ports in Europe, and I never sailed for any port yet, but what I found it. I would inquire of you, sir, said the merchant, whether you ever sailed for the port of Heaven? The captain was speechless, and made no reply. The merchant instructed the captain immediately to clear out from the customs of this world, and sail for the port of Heaven. And I pray, says he, that you may be as successful in finding that port as you have formerly been in finding others. They then parted. The captain returned to his vessel and his occupation. A few years after this, the captain, who had acquired a handsome property, retired from the seas, and settled in the town of \*\*\*\*\*. In his retired moments, he often thought of the advice of the merchant. His sun having past the meridian, and being on its decline, he concluded there was no time to be lost. He accordingly entered upon the important voyage, and every day for four weeks, he experienced a dreadful gale; his vessel and life were in jeopardy every hour. One day he was overlooking his reckoning, and found he had made an error in the trail, and that he was out of his latitude entirely. He run to his chart to examine, and make some calculation how he might escape;—after which, on examination, he found his vessel had sprung a leak; and he saw nothing but destruction before him. He was obliged to abandon both vessel and cargo, and take to the boat and oar. And while examining his chart, he turned to look for the old vessel, when he saw her go down. After which he experienced a pleasant calm. Then looking ahead, he saw a vessel heave in sight, which he made for. On coming along side, he found it was the ship Zion, bound to CANAAN. The captain cheerfully took him on board, and all the crew rejoiced at his happy deliverance. He has continued under full sail ever since, and rejoices in the hope of entering, ere long, the haven of unruffled repose. I have enjoyed many a precious meeting with the captain, since he took passage in the Zion. His three children, his wife's family, and, in short, his whole household are now on board, which makes the passage pleasant and delightful beyond description. The captain often expresses a desire to see the merchant, (who, he says, was a Methodist) and he anticipates much pleasure in meeting him at the end of the voyage.

SHIPMATE.

Providence, Feb. 26, 1824.

YOUTH'S DEPARTMENT.

YOUTH, when devoted to the Lord,  
Is pleasing in his eyes;  
A flower, though offered in the bud,  
Is no vain sacrifice.

From the Woodstock (Nt.) Monitor.

Happy Death of Esther Maria Chandler, aged 7 years.

Dear Sir,—I have been telling you how delightful early piety is in the families of youth, who attended the good Mr. Parsons's school, and I now wish you to tell your readers something of a very good girl who died only seven years old, August, 1823. She always passed our door in her way to school, and very often gratified us with her pleasant calls and affectionate, unassuming manners.

I could write you much about her last months and days, which I could wish your little readers might know and practice.—how she feared every wicked word and wicked thing, which many children love and learn, from their own parents too; while she was learning passages of the Bible and pious hymns, and sentences from sermons and good books.

Esther Maria Chandler, died August 23, 1823 aged 7 years. She was sick twelve days.—But I will only ask you to print a few things which she said the last day of her life. In the morning she looked to her mother with very great seriousness and said—I must die. She was too feeble to say much, but added, Jesus—Jesus—and prayed very earnestly, O Lord Jesus, take me as I am with all my sins. She afterwards repeated the hymn, "hark from the tombs," and the Lord's Prayer, and many pas-

sages of the Bible which she was often repeating by herself before her sickness. She was exceedingly joyful in the faith, which these precious truths inspired. After her strength was spent in these exercises, she took her parents and little schoolmates by the hand, giving them an apparent farewell. She then appeared composed in silent prayer till her exhausted strength revived, and enabled her again to say, come Lord Jesus, come Lord Jesus. As soon as her strength permitted, she began to express a great concern to her weeping parents, that they might do something of their situation, and consider how blessed and glorious her prospects were; and they would not weep for her, but for themselves. She was much engaged through the day in praying for her poor parents; poor distressed parents, that had neglected praying for themselves and for their children, brought now, to attend to the prayers and to the instructions of their dear, darling daughter, upon her dying pillow. She comforted her parents with: telling them how much she should know and how happy she should be, in going to see her Jesus face to face, and engage with her little brother and other mates, who had died the season before, in eternal praises.

When they seemed inconsolable with witnessing her dying pains, she besought them not to grieve, as she was no more theirs, but the Lord's, about to leave them in a few moments, and be for ever with the Lord. "God is my Father, and Christ is my friend," seemed to adorn her joy unspeakable and full of glory through all the terrors and agonies of death. Her continued language was unceasing prayer, and when life ebbed for the last time, she continued to breathe "Come Lord Jesus—come Lord Jesus, for I am ready."

Now my dying fellow sinners, will you pause and think what eternity will be to you, should you find this little child "in the kingdom of heaven and you yourselves thrust out." AMICUS.

JUVENILE EXPOSITOR.—NO. 21.

It is naught, it is naught, with the buyer; but when he hath gone his way, then he boasteth.—Prov. xx. 14.

Nothing is more common than for persons to speak diminutively of the articles they are buying, that they may cheapen them; and as soon as they are purchased, are ready to boast of the excellent bargain they have made: yes, they have bought it for half its value; they would not take double what they gave for it. This has got to be so general a practice, that even children, with their toys, have learned to decry the things of others, which they most of all wish to obtain.—Dr. Clarke tells us a pleasant story, after St. Augustine, which goes to show, that this is a general disposition of the human heart: A certain Mountebank published in a full theatre, that at the next entertainment he would show every man present what was in his heart. The time came, and the concourse was immense; all waited, with death-like silence, to hear what he would say to each.—He stood up, and in a single sentence, redeemed his pledge:—

"You all wish to buy cheap, and sell dear." He was applauded: for every one felt it to be a description of his own heart, and was satisfied that all others were similar.

Let the following anecdote serve to reprove those who are in the sinful habit of setting at naught the goods of others, that they may purchase them under value:—

A certain store-keeper had an article offered by a person who wanted to part with it in exchange for other goods. The merchant pretended he did not want it; and if he did, the quality of it was so poor, that he could not think of selling it again; for no one could ever recommend it. At last, however, he would take it at such a price. From necessity, his offer was complied with, and the article was taken, and placed for sale in the store. The next day after, another person wanted to purchase an article of the same kind. The store-keeper said he had one, and but one article of the kind, and that of a superior quality. A little son of his, who happened to be in the store, and heard his father's conversation when he purchased the article, and now heard him recommending it, went to his father, and with apparent concern, said, "Pa! don't the great God hear every thing?" "Yes." "Pa! did he hear you talk yesterday, and does he remember what you said?" "Go away, go away, I don't want to hear your talk now."

Query.—If people generally were to recollect what the child did, viz: that God hears them talk, would they so often decry articles when about to purchase them, and extol them when selling them?

"DOES THE GREAT GOD HEAR EVERY THING?"

BRIEF HINTS TO PARENTS.

Pride and Vanity.—There are few defects which appear earlier in children than pride and vanity. They delight in being noticed, praised, and admired. It is therefore of no small consequence, amidst all our affectionate attentions to them, that we guard against nurturing their self-love, self-importance, and fondness for admiration. We may show them every kindness, we may amuse and make them happy, without flattering their vanity. But here many people are apt to mistake; instead of encouragement judiciously administered, as a just reward of merit, and a stimulus to what is good, remarks are too often made on their persons, their carriage and their dress. And their pleasing sayings, are not only eagerly listened to, but repeated to others in their presence. The ill effects of which are unavoidable.

And it is more than probable, that parents frequently cultivate the seeds of pride and vanity in their children, by the finery of the dress which they put on them. Hence they become captives to the frivolousness of fashion. And then, present dress, however good, must, if not molished be thrown off, and one having the charm of novelty take its place.—Christian simplicity certainly demands a reform in this particular.

When I see a professor of religion caring little or nothing about religious publications, which convey the interesting news of Immanuel's conquests, of revivals, &c.—I fear he takes but little interest in the Redeemer's cause.